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ABSTRACT

In order to promote peace in our personal lives and in our world it is necessary for teachers to espouse peace education throughout the process and content of their educational systems. Peace education refers to a non-authoritarian educational process that is compatible with peace and avoids all structural violence, not just education about peace. Peace research and peace education require a third vital element, peace action, to promote the desired results of developing social literacy skills in students for responsible non-violent participation within a democratic society. Parents and teachers play a critical role in facilitating positive peace actions in the personal, home, and school environment of the student. At the elementary level, cooperative games and group play with an emphasis on sharing promote this environment. Instruction on the nature of conflicts, the activities of peace workers, and the role of peace heroes begin in the later years of primary school. At the secondary level, methods of mutual or group problem-solving incorporating peaceful social change provide the basis for continued peace education. Teachers should avoid stereotyping at every educational level by indicating that all cultures and peoples are in a process of continuous development. The paper concludes with a list of references, agencies and centers, suggested fiction and general studies for elementary and secondary students, "Educating for Peace" series titles on curriculum ideas, and two "Young Peacemakers" activities for elementary students. (PPB)

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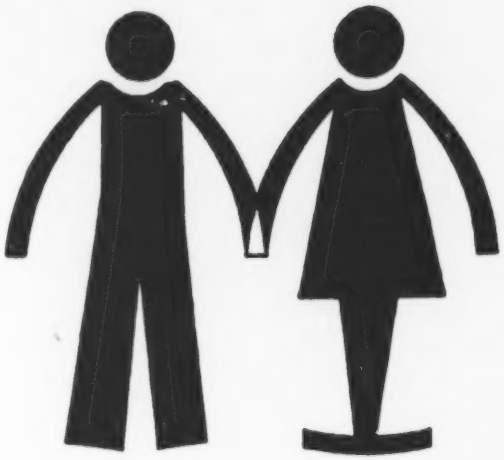

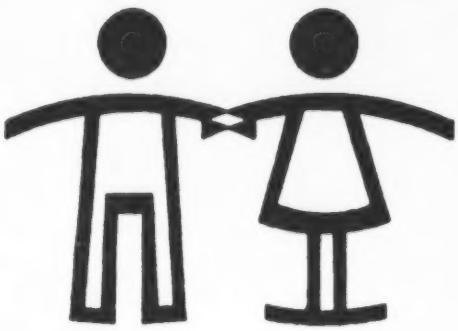

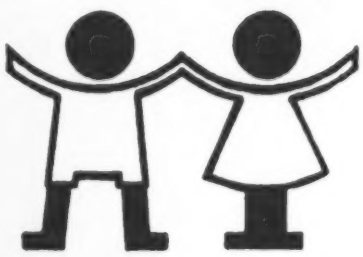

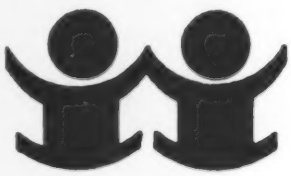

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A Constructive Curriculum

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PEACE AND VIOLENCE IN THE SCHOOL

A Constructive Curriculum

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Teachers generally have reservations in introducing a course on peace studies; they are nervous of public opinion and fear repercussions in unpredictable and anonymous ways. Nevertheless, a vision of peace in the world, and in our own lives, can be related to all aspects of education, both in terms of educational processses and of content. Any teacher of any subject can espouse peace education by promoting critical questions of meaning and purpose as well as the imparting of technical information, and by allowing pupils time in which to make their own critical and creative response. This paper looks, at some of the findings of researchers, considers pupils' comments on aspects of war, peace, justice and nuclear war, then explores practical methods for teachers to implement in the classroom and for parents to complement in the home.

Aggressive competitiveness has pervaded every aspect of society, including the classroom (Pepitone, 1972; Schofield and Sager, 1977; Suls and Sanders, 1979; Veroff, 1978). By the time a child starts school, he or she has been imbued with the competitive spirit that fits right in with the teaching methods and grading system found in most schools. The teacher has been trained to mete out rewards to the successful competitor. Our child - rearing methods prime the child for school and later life. Evidence has also been presented by teachers that competitiveness tends to occur even in classrooms where competition is actively discouraged. Racial intolerance in fact sometimes leads to violence in the classroom but more frequently in the school playground. The potentially hostile intergroup feelings between subgroups of pupils from different backgrounds tends to be inflamed by a competitive environment particularly where such an environment is endorsed by the teacher and supported by parents. Such a situation presents any teacher trying to initiate change with a herculean task (Katz and Taylor, 1988).

The term peace education is used to describe education about, and for peace. It is applied to both formal and informal education. Whilst clearly the concerns of peace research suggest possible content for peace education equally important is the stress on its <u>form</u>, that is, the form or process of education must be compatible with peace and avoid all structural violence.

This is a significant distinction and emphasises the differences between teaching about peace and teaching for peace. The former may occur wherever issues of peace and conflict are dealt with in the curriculum. If, however, either the school or the teaching methods are in any way authoritarian then, by definition, this cannot be education for peace. Peace education therefore refers primarily to the process of education (Hicks, 1982).

Peace research and peace education on their own lack meaning. Action is the third vital element. It may involve changes in one's personal lifestyle to meet the requirements of a non-violent approach to everyday life. It may also involve commitment to various movements which are concerned about the environment, inequality, disarmament, human rights or non-violent change. International Year of Peace in 1986 provided the motivation for some teachers to encourage their pupils to think about peace and justice. One factor is certain and it is this - if children do not learn about the key issues of war, poverty, injustice and environmental damage before they leave school then it may be too late. Invariably education for peace involves political issues, helping pupils to clarify values and responding to the need for pupils to be involved in action within their local community and beyond. In the classroom, the teaching/learning situation created must involve co-operation, participation, dialogue and self-reliance. The pattern of relationships in any educational situation is the crux of peace education.

The whole area of children's attitudes to peace and war is important - (Tolley, 1973). As a result of a survey carried out in New South Wales schools (Spring 1984) it was apparent that there was a much higher level of activity relating to global issues, including peace studies in the independent schools particularly in the Roman Catholic sector than in the state schools. In one of the respondent Roman Catholic independent schools there were active an International Club, a Peace Group, Amnesty International, a Pacific Studies society and a senior debating society that debated issues relating to problems of population, peace and justice and the religious wars in the Middle East and in Northern Ireland. Pupils at the school, in Year 12 were asked to write their views on War, Peace, Justice, Unilateral Disarmament and Nuclear War.

Samples of responses were:

War:

May be between nations, class, people, any two groups antagonistic towards one another. In all cases, it is destructive and an unnecessary way to solve a problem. Rather, it inflicts misery and hardship to all participants whether the innocent or guilty party. In my opinion, war is inevitable at some time or other, in either a minor or major form, but it should never be allowed to expand in such a way as to cause widespread suffering.

Peace:

Total peace is almost an impossible state to reach. Throughout history, neither nations nor individuals have managed to obtain a level of total peace which lasts for a long period of time. In my opinion, peace should be the aim of each person, so that violence and suffering might be avoided. Peace is the opposite of war. It symbolises calm and an ability to have a control over one's situations amidst the chaos and strife present, be it during war or just in society itself.

Justice:

Justice, to me, is an action taken, either in favour or against, a person/country, which is fair and supposedly correct. Through justice, mankind is judged according to the laws and values it has set and which it hopes to gain peace and order from. Justice may not always be unbiased as it should be as the standards of values of people vary greatly. Thus, what may seem just to one may seem unfair to another.

Unilateral Disarmament:

The idea of disarmament is a good one, yet to be successful to any degree must be absolute, and in this day and age would be close to impossible. Whatever the intention, no ruler of any nation, would place himself or herself in such a position as to totally disarm, and face the possibility of having a neighbouring power march in and take over. The risks involved in a unilateral disarmament are great - so the idea becomes less and less practical.

Nuclear War:

To me, the use of nuclear weapons in a war is merely an advanced and definitely more destructive mode of the usual military war.

It is questionable whether advancement in science and technology is after all, beneficial to mankind. It may be a more effective way of warfare but it is also one of the most destructive. The effects of radiation, for example, are irreparable. Generations after are affected by this act of foolishness and, like all wars, does not provide a satisfactory solution.

These responses were from different pupils who had all been taught History from Years 7-11 and General Studies in Year 11. They were well above-average in ability and all expected to proceed to University studies in either Arts, Law, Economics or Science.

One pupil felt his views could best be expressed in art form. He was a 16 year old Asian whose prize winning entry in the National Art award portrayed the threat of youth's future by the fear of war. He called his work "Threshold of Innocence". Its symbolism depicted five young girls dressed in angelic blue robes playing in a grey-walled room lit by one window. One girl held a string of paper Stars of David, another, holding an electric fan, blew stacks of white paper into the air to envelop another girl. As the sheets of white rose and fell they were seen to form Escher-like silhouettes of helmeted soldiery, one in a combat position, another as if being shot. The shadows behind the papers bode no good for the young, the innocent, the vulnerable. (The Australian, 2 March, 1985).

The visual effect of such a presentation is very evocative and assists students in the development of informed and sensitive responses to significant issues. The effect of contrasts can be immediately felt by pupils when presented with two well known paintings : Botticelli's "Primavera" and Picasso's "Guernica". "Primavera" painted in 1587 depicts the rite of spring. It is epitomised by the exquisite transparent drapery, the finely painted flowers and an overall feeling of tranquillity and hope. It is a shuddering jar to one's sensibilities to place this work beside "Guernica". Picasso has painted an expression of horror at the senseless attack on the Spanish town of Guernica in 1937. Tortured, writhing figures and animals encapsulate the ghastly terror of human destruction. Through the reflection of such works teachers and pupils come to realise the vast range of human experience which may be conveyed in visual form.

Such representation may also provide the necessary motivation for expression in other forms : music, drama, dance and writing. Pupils need a variety of opportunities to reflect upon the world at peace as well as acknowledging that the horrendous possibility of nuclear war is something that mankind may imagine but must never experience (Beardslee and Mack, 1982).

It is important for teachers to encourage their pupils to think about peace and non-violence. The following questions can be used as starting points for discussion, writing or art.

1. What does the word "peace mean to you?
2. Is using violence a good way to solve problems? What are some other ways to work out your problems?
3. Do you feel you live in a peaceful environment?
4. Do you like to watch violence on television. How does it make you feel?
5. Do you feel peaceful inside most of the time or hardly ever?
6. Think of your closest friends - are they peaceful inside? How can you help them if they are not?

Questions like this can assist pupils in thinking concretely about peace and ways to be peaceful. In as many ways as possible the classroom atmosphere and pupils' attitudes to a peaceful environment should be fostered. There is public support for the encouragement of a non-violent environment providing the potential substance of a curriculum refrains from usage of the term peace education. From the McNair Anderson survey conducted in October 1985, there was a 91.5% support for the item : "Children and adolescents in Australian primary and high schools should be encouraged to learn the skills needed to resolve conflicts and disputes non-violently". Furthermore, there was 89.7% support for the item: "Children and adolescents in Australian primary and high schools should be given the opportunity to study various views on how to create a less violent, more peaceful and secure world". (Suter, 1986)

Such indications of public approval lend support for a constructive curriculum designed to promote substantial social change. General principles need to be borne in mind which emphasise the development of the kinds of social skills which lead to co-operation, and critical thinking as a tool with which to examine propaganda, stereotyping, and the arguments advanced by differing interests (Cornell, 1982).

The home environment is where the child initially learns co-operation, the development of a positive self-concept, and ideas of fairness and justice. Parents and teachers have the most challenging job in the world and it is important that they build up an atmosphere in the home and the school which promotes good relationships between all concerned. This is a life-long process and the earlier the start the better. Positive communication is a vital part of the process (Masheder,1986).

Much current practice in kindergartens is eminently suitable. There is in kindergartens an emphasis on social skills, on sharing, and playing in groups. Most kindergartens, too, use music, dances, songs, and stories from a variety of cultures. If well-selected this can be excellent material. There is a substantial danger, however, of stereotyping as certain examples show. If, for example, people of central Europe are portrayed as dairymaids or Americans as cowboys then a constant diet of such tales can cause dubious attitudes in impressionable minds. It is important at all levels of education for teachers to indicate that all cultures and peoples are in a process of continuous development. They must carefully avoid the development of an attitude that might stereotype other people at any stage of their development, for example, Chinese as ruled by literacy pedants, or Africans as primitive hunters and warriors (Connell, 1982). Children should understand that these people live in a modern world and that the lives of these people in other cultures and at other times and their own lives have much in common and are interrelated.

Co-operative games are extremely important with infants children. "Sleeping Lions" is a favourite with the kindergarten group. It is played like this: All are lions frozen as if asleep, except for one who walks among the lions looking for anyone to move. As soon as anyone is caught he or she joins in to help catch the others. No touching is allowed but gentle teasing is permissible. Another one for young children is "Free Association". The exercise is : Choose a word and write it down and then draw a lot of bubbles coming from it, writing inside each bubble the word that next comes into your mind; there can be a whole string of bubbles each joined up to the last one. This is a good beginning for creative writing (Masheder, 1986). (See also Appendices A and B).

In the later years of the primary school teachers can begin knowledge about the nature of conflicts and the activities of peace workers. A group such as the Quakers provide an interesting study. Their work in reducing tension, negotiating peace, and assisting the distressed, in the Indian-Pakistan War of 1965, and the Nigerian Civil War of 1967-70 could be examined. What are their ideas? How is it possible for them to show a sensitivity to all groups and individuals involved in a conflict? A teacher might also choose to add a study of the peace heroes of the world such as Gandhi, Buddha, Martin Luther King, Schweitzer and selected Nobel Prize winners.

At the secondary school level the emphasis can be on non-violent social change. It is important for schools to arrange for their pupils to work on some common prospect of mutual concern with individuals or groups who differ from them in nationality, ethnic background, or social class. Problem-solving should be the basis intellectual skill to master. Pupils should learn to formulate a problem accurately, recognise the appropriate way to seek its solution, and be capable of proceeding competently towards it. Students should emerge from their secondary education with the capacity to look positively at the future and be prepared to initiate peaceful social change. (Cornell, 1982)

A major report Educating for Peace was published by the Commonwealth Schools Commission during the International Year of Peace (1986). It was a very significant document in its exploration of the needs and demands for educating for peace. Key concepts agreed upon were : personal peace/inner peace, social/interpersonal peace, global/world peace, peace keeping, peace making, peace building, positive peace and negative peace. There was a focus also on violence and non-violence, incorporating the concepts of : direct violence, indirect violence, structural violence, media violence and children's games of violence. The report of the N.S.W. Education Department incorporated in the Schools Commission publication offered a viable perspective on peace education. It was as follows:

> Peace education is essentially about giving opportunities within the school curriculum for young people to overcome feelings of fatalism, powerlessness and cynicism about their world through constructive and wide-ranging social literary skills for socially responsible non-violent participation within a democratic society (p.135)

The opportunities within the school curriculum have now been presented by the N.S.W. Department of Education in their Educating for Peace Series. This series contains workable ideas for both the primary school and the secondary school.(See Appendices C, D and E) The focus is not peace education as a separate subject but as an incorporation with existing programmes and subject disciplines. The emphasis is on the need for children to learn about the social problems of their world, to acquire intercultural understanding of others and empathy for their needs, and to develop problem-solving skills in the peaceful resolution conflicts across the curriculum. It is suggested also that pupils "should have direct experience of positive role models of peacemaking through contact with teachers and community members and investigation of appropriate case studies "Educating for Peace in Primary Schools, 1988,8). Values are of great importance too : self-respect, respect for others, global concern, ecological concern, open-mindedness, vision and social responsibility. Parents, teachers, the community at large and children can all work to achieve these aims and help implement a constructive model for cooperative living in todays's world.

For the Foundation for Child and Youth Studies
Conference on Peace, Violence and Children in
the Context of Family, School and Society.
Institute of Psychiatry, Rozelle Hospital
Saturday, 30 July 1988.

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Social Education (Vol.47, No.7, November-December 1983)

World Studies Journal (Vol.4, No.4, Summer 1983)

Bulletin of the Atomic Scientists (Vol.40, No.10, December 1984)

Bulletin of Peace Proposals (Vol.14, No.3, 1983)

International Review of Education (Vol.29, No.3, 1983)

Harvard Education Review (Vol.54, No.3, August, 1984)

Further Information

Books for Children

A. Harper and C. Roche, How We Feel; How We Work; How We Live and How We Play. Kestrel.

B. Benson, The Peace Book. Jonathon Cape

M. Leaf. The Story of Ferdinand. Puffin

G. Lemp. The Turbulent Team of Tyke Tiler. Penguin.

I. Peter. The Problem Solving Debate. Published by CORE, P.O. Box 368, Lismore, 2480.

Agencies and Centres

Peace Education Project Officer, N.S.W. Department of Education Directorate of Studies, Remington Centre, Level 16, 175 Liverpool Street, Sydney.

Peace Education Resource Centre, Australian International Project Officers, Independent School, 110 Talavera Road, North Ryde, 2113.

Peace Education Project Officers, Catholic Education Office, Melbourne.

S. Cornelius, Conflict Resolution Network, P.O. Box 1016, Chatswood, 2067.

Peace Education Task Force, Curriculum Programs Section, Victorian Department of Education, Ideas Centre, 5th Floor, 381 Pitt street, Sydney, 2000 (Ph.02-267-9230).

The Centre for world Development Education, Regent's College, Inner Circle, Regent's Park, London, NS1 4NS.

Friends Book Centre, Friends House, Euston Road, London, NW1 2BJ

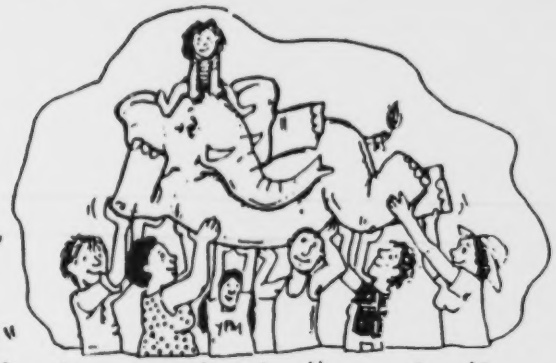
The Peace Pledge Union, 6 Endsleigh Street, London, W.C.1

World Studies Teacher Training Centre, University of York, Heslington, York YO15DO

Centre for Peace and Conflict Studies, University of Sydney

Appendix A

doing things TOGETHER.



There's an old proverb which says,
"Many hands make light work."
And another which says,
"Too many cooks spoil the broth."

Do you think these both can be true?

Imagine you went to live on an island all by yourself and had to...

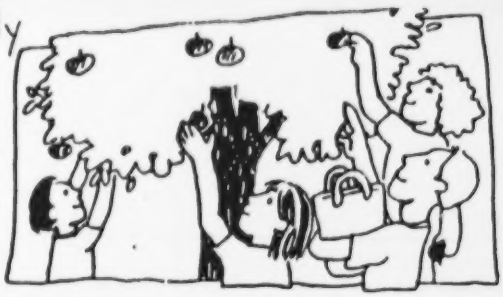
Find or grow all your own food.

Fetch all your own water.

Chop and carry all your own wood.

Build your own house and make all your own clothes and tools (out of what?) You would have no one to talk or play with, and no one around if you were ill or hurt. Wouldn't you wish there were other people there to help?

When people do things together helpfully we call it co-operating.
Sometimes its best if they all do the same thing.
Sometimes its best if they do different things that fit together.



Co-operating is not the same thing as competing.
(Everyone trying to get the biggest share or the nicest job or the most praise for themselves.)

Its different from interfering too (we all know what that is!)

What do you think the people in the "too many cooks" picture were doing? — Can you draw another picture of them co-operating to make a meal?

THIS MONTHS PEACEMAKING IDEA.
(a big one!!)

Look in real life for examples of people (including You) competing or intefering. See if you can think of something you could do that would make what's happening more friendly and co-operative.

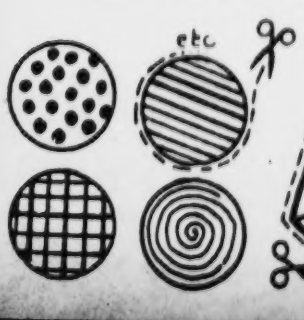
try doing it!

That's what the lady in Judy's Vikings story in the last newsletter did wasn't it?
If everyone did this all the time would there be any wars?
REMEMBER- PEACE isnt made by machines or laws or money its made by people,
DONT LEAVE IT TO OTHER PEOPLE!

Source: Young Peace Makers Newsletter, 1985.

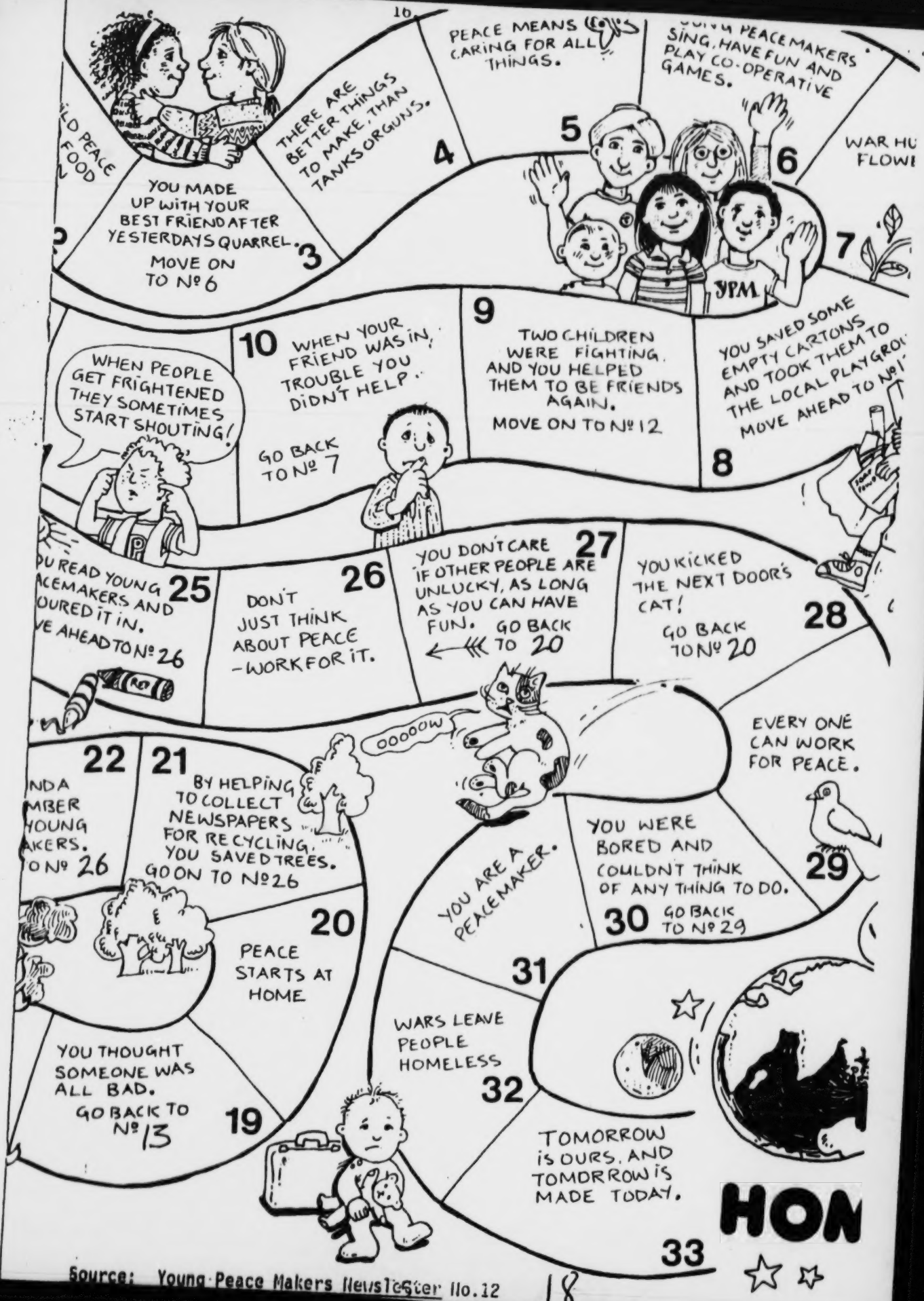
how to play the Y.P.M. GAME

- ☐ To play this special Young Peacemaker game you'll have to do a bit of work first — Glue the markers and the hexagonal "dice" onto some card. (a cereal packet will do fine) then cut them out. Push a pencil through the centre of the dice, so that you can spin it like a top.
- ☐ You need a 1 to start. Take turns, and when you land on a space, read out what it says, and do what it tells you to
- ☐ When you get near to the finish (home) you must throw the exact number needed to get to that square.
- ☐ The first player to reach home gets congratulations. But all the players will learn important things about peace and how important it is to us. - So nobody loses!
- ☐ Now get playing - have fun and don't forget what you learn about peace.



P.S. If you don't want to cut up your Newsletter you could find some other dice and counters - or just copy these.

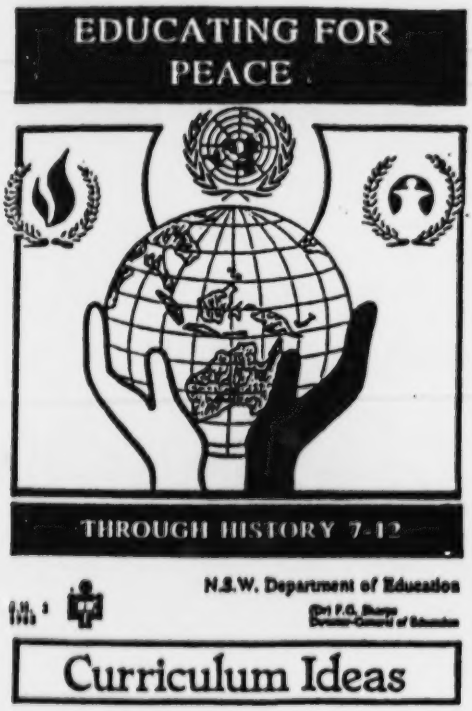
START
PEACE MEANS THAT EVERYBODY HAS A PLACE ON THIS EARTH.
1
TO BU WE NEE EDUCATI AND RIGHTS FOR ALL.
A SMILE IS UNIVERSAL.
13
EACH PERSON IS PARTLY RIGHT IN MOST ARGUMENTS.
12
YOU REMEMBERED TO FEED THE BIRDS ALL THROUGH WINTER.
MOVE ON TO Nº 20
14
THANKS!
YOU STARTED TO MAKE FRIENDS WITH SOMEONE YOU DON'T LIKE.
MOVE ON TO Nº 31
24
YOU THREW A STICK AT SOMEBODY.
GO BACK TO Nº 11
15
YOU THREW YOUR EMPTY DRINK CAN INTO SOMEONES GARDEN.
GO BACK TO Nº 17
23
YOU FOI NEW ME FOR THE PEACE-M MOVE ON
YOU ARE LEARNING ANOTHER LANGUAGE.
MOVE ON TO Nº 20
16
BONJOUR
PEACE IS HARD WORK
17
YOU FORGOT TO PUT OUT YOUR CAMP FIRE!
GO BACK TO Nº 12
18


ILD PEACE FOOD
2
YOU MADE UP WITH YOUR BEST FRIEND AFTER YESTERDAYS QUARREL.
MOVE ON TO Nº 6
3
THERE ARE BETTER THINGS TO MAKE THAN TANKS OR GUNS.
4
PEACE MEANS CARING FOR ALL THINGS.
5
SING, HAVE FUN AND PLAY CO-OPERATIVE GAMES.
6
WAR HU FLOWI
7
YPM
8
YOU SAVED SOME EMPTY CARTONS AND TOOK THEM TO THE LOCAL PLAYGRO
MOVE AHEAD TO Nº
9
TWO CHILDREN WERE FIGHTING. AND YOU HELPED THEM TO BE FRIENDS AGAIN.
MOVE ON TO Nº 12
10
WHEN YOUR FRIEND WAS IN TROUBLE YOU DIDN'T HELP.
GO BACK TO Nº 7
WHEN PEOPLE GET FRIGHTENED THEY SOMETIMES START SHOUTING!
DU READ YOUNG ACEMAKERS AND OURED IT IN.
VE AHEAD TO Nº 26
25
DON'T JUST THINK ABOUT PEACE -WORK FOR IT.
26
YOU DON'T CARE IF OTHER PEOPLE ARE UNLUCKY, AS LONG AS YOU CAN HAVE FUN. GO BACK TO 20
27
YOU KICKED THE NEXT DOOR'S CAT!
GO BACK TO Nº 20
28
OOOOOW
NDA MBER OUNG AKERS. O Nº 26
22
BY HELPING TO COLLECT NEWSPAPERS FOR RECYCLING, YOU SAVED TREES.
GO ON TO Nº 26
21
PEACE STARTS AT HOME
20
YOU THOUGHT SOMEONE WAS ALL BAD.
GO BACK TO Nº 13
19
YOU ARE A PEACEMAKER.
EVERY ONE CAN WORK FOR PEACE.
29
YOU WERE BORED AND COULDN'T THINK OF ANY THING TO DO.
30 GO BACK TO Nº 29
31
WARS LEAVE PEOPLE HOMELESS
32
TOMORROW IS OURS, AND TOMORROW IS MADE TODAY.
33
HON

Source: Young Peace Makers Newsletter No.12

EDUCATING FOR PEACE SERIES TITLES

(In Publication, 1988)



- *Global perspectives.*
- *Conflict resolution skills in the home, the school and the wider world.*
- *Human Rights and responsibilities.*
- *Future Studies.*

K-6 (Primary School)

. Educating for Peace in the Primary School.

7-12 (Secondary School)

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(an interdisciplinary humanities/social science course for senior secondary students).
. Educating for Peace through English, 7-12.

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Appendix D

Fiction for Secondary Pupils

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Appendix E : A Peace Perspective in General Studies

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